

CHRIST lifted up,

O R,
**The heads of the chief Con-
troverted Points, Preached
By Mr. John Goodwin, Pastor of
Colman-street London.**

**Which hath bin the pretended grounds
of the opposition that he hath had, by
some other Ministers,**

*Printed from a Coppie written with his own
hand, for the use of some who live under
his owne Charge.*

**And now Published by a Friend of his, for the
generall view of all men.**

I Cor. 4. 5. Judge nothing before the time.

Printed in the yeare, 1641.





THE EPISTLE TO THE READER.

Good READER,

I Thought it not amisse to give a
short account, wherefore I present
to the world this extract. I have
met with two sorts of men that have
bin contrary in opinions concerning
these points Controverted : yet in this
they both agree , to Calumniate the
Author : But they are upon tryall
continually found (as I conceive) such

The E P I S T L E,

as in true accompt neither know him, nor yet what hath bin affirmed or denied in the points Controverted; the one sort of Men (and the most learned of the two in some kind of learning) peremptorily affirme, that in some (or all) of these points there is at the least Error; others say Heresie: nay that which is yet worse, no lesse then Blasphemy: but how they doe to make this appear I will not determine, but leave to those that know how to judge. The other sort of men on the contrary, they say and affirm with no lesse confidence, that in deed and in truth, there is no such difference between Mr. Goodwin, and other men in the points Controverted, but say, that he might have delivered his mind in the language of
other

to the Reader.

other Ministers, and so have prevented all differences: They affirme that he hath said nothing but what hath bin generally said by all others before him for substance, onely he hath taken to himselfe some new way of expression, out of an affectation (as they conceive) of singularity, or vaine glory. Now that the first sort of these may appeare to have layd their foundation no other where but in the Sands; and the latter to have no foundation at all; I have presented these beads to the view of Considering men, which may be as so many rules to try and prove them by, or lights to judge and discern which is in the right, whether either or neither, which is the thing I aime at: God-willing in time the world

THE EPISTLE, &c.

*may injoy the summe of the severall
discourses at large in their severall
Tracts, and in the meane time by this
tast I hope wise men will be so wise, as
not to be found Judges of the things
they know not: which is the desire*

Of thy well-wishing Friend.

CHRIST



CHRIST lifted up.

I. **C**H R I S T rejecteth no man
that cometh unto him by
Faith, for want of prece-
ding Legall Preparations, by way of
terroure or humiliation for sin. *Joh. 6.37.*
Revel. 22. 17, &c. Neither is there any
absolute necessity of such preparation,
in respect of *God*, in that work of his
whereby he infuseth Faith, or enableth
a man to come unto *Christ*: but he who
justifieth the ungodly, is able to come
upon a man in the midst of the greatest
and deepest unpreparednesse, and to
bring him to *Christ* immediately. Nei-

CHRIST *lifted up.*

ther hath he any where in Scripture, confined or limited the execution of this his power, so as to engage or bind himselfe, never to make Beleevers, but of the lump or masse prepared by the Law. Neither hath he imposed any Commandement upon unbeleevers, to prepare, dispose, or qualifie themselvs for the giift or receiving of *Christ* by Faith, by procuring their hearts to be smitten or wounded by the Law. Neither doth any such smiting or wounding by the Law, give any man any more right or title of beleeving in *Christ*, then others have, who have not bin so smitten. But the grace of the Gospell is every wayes absolutely, and intirely free and open, to whosoever is willing to receive it, *Rev.* 22. 17. *Job.* 3. 16. yea and every man is bound to beleeve, in what estate or condition soever the Gospell finds him: and not to reject the Grace of *God* therein, or put off the worke of *beleeving*, upon any pretence or conceit of unworthinesse, through want of Legall *humiliation.*

CHRIST *lifted up.*

humiliation. Neither is there any *humiliation* for sin, truly acceptable unto God, or necessarily accompanied with *salvation*, but that which is wrought in a man, upon, or after his beleeving, *Heb. 11. 6. Ioh. 15. 5.* which is the fittest time for such *humiliation*, (*Zach. 12. 10.*) howsoever the Commandement of being humbled for sin, lyeth upon unregenerate men also at all times, though not in relation to their future beleeving.

2. *Faith* in *Christ* justifieth the Beleever, neither as it is an *habit*, neither as an *aſt*, neither as it is the *worke* of Man, neither as it is the *worke* or *giſt* of God; nor in regard of any intrinſecall vertue, native property, quality or dignity whatsoever, whether absolute or relative, but by vertue of that *will, good pleasure, ordination*, or *Covenant* of God with his Creature, whereby he hath ſetled this great Prerogative upon *Faith*, rather then upon any other Grace, or aſt whatsoever, *Joh. 6. 40.*

CHRIST *lifted up.*

6.40. *Job. 1. 12. Job. 3. 16. Eph. 2. 8, &c.* And is truly said to justify instrumentally in this sense, as it is means chosen and sanctified by *God*, to bring men into communion, part and fellowship of that Justification and Redemption, which *Christ* hath purchased: But to say, that Faith justifieth, in relation to its object *Christ*, or (which is the same) because it layeth hold on *Christ*, is to ascribe a meritorious efficiency to it in the work of *justification*, and to seat the justifying nature or power of it, in a property which is most natural, intrinsecall, and essentiall to it: yea and besides, makes the love of *Christ*, and every other Grace that hath relation to *Christ* as its object, to be justifying as well as it.

3. There is no Morall, Legall, or positive *righteousnesse*, consisting either in *habits*, or *acts*, (or both) conformable to the Morall Law, that is formally imputed from *Christ*, or derived upon a Believer, in

CHRIST *lifted up.*

in his *justification*. But that *righteousnesse* or *justification*, which *Christ* hath purchased by his *active* and *passive* obedience together, for those that *beleeve* in him, consists wholly in *forgivenesse* of *sinnes*, *Rom. 4. v. 5, 6, 7, 8. Act. 13. 38, 39, &c.* which is therefore called an *imputed* *righteousnesse*, or a *righteousnesse* without *works*, *Rom. 4. 6, &c.* because it is freely given, conferr'd, or cast upon a *beleever*, by *God*. And because *Faith* is anoynted or set apart by *God* to this office or service of bringing in the *Beleever* into communion and fellowship of this *imputed* *righteousnesse* or *justification* purchased by *Christ*, is therefore it selte said to be imputed for, or unto *righteousnesse*, *Gen. 15. 6. Rom. 4. 5, &c.* that is, to be all that *God* now requireth of any man, for, or towards his *justification*, or the *forgivenesse* of his *sins*. Neither is the observation of the *Morall Law*, either by a mans selfe, or by surety, any part of any mans *justification*: which is compleat and intire, in the nature and sub-

CHRIST *lifted up.*

substance of it, without *works*, *i. e.* the merit of *works*, *Rom. 4. 6.* though the purchase and procurement of it, on *Christs* part, was by merit of *works*.

4. That *Faith* which precisely justifieth a sinner in the sight of *God*, is not the beleeving any thing more, or any thing besides, what *God* himselfe hath plainly revealed in his Gospel. Therefore truly and soundly to beleeve the Gospel, as it cometh from *God*, or as it is delivered by the Holy Ghost in the Scripture, is that *Faith* which *justifieth*. The summe or substance whereof, is usually compriz'd in these or the like Propositions, *That Jesus Christ is that Son of God, that whosoever beleeves on him, shall be saved, &c.* Which Evangelicall Oracles, whosoever rightly understandeth, and in a cordiall, firme, and sincere manner, and with his whole heart beleeveth, is justified before *God*, *Joh. 20. 31. Act. 8. 37. 1 Joh. 5. 1. 5, &c.* and hath undoubted grounds to beleeve his particular

C H R I S T *lifted up.*

particular or personall *salvation*, in as full and satisfying a manner, as he beleeves the Gospell it selfe. Neither is it possible that any man, who thus beleeves the Gospell, and withall knows and considers what he beleeveeth therein, but that he should make particular application of *Christ* to himselfe, and beleeve his own *salvation*, because all feares, doubts, and questions whatsoever may be conceiv'd or mov'd in the soule, touching his *salvation*, are fully answered and taken away by such a Faith; As he that knows and considers what a Rock is, as touching the strength, firmnesse, and stability of it, impossible it is, that he should refuse to stand upon it for feare of sinking, because all grounds and reasons of this feare, are fully taken away by such a knowledge and consideration.

F I N I S.